consciousness to *Anandam* and declares that *God is Love itself, Brahma kripani kevalam.* Love is His name. Love is His form; Love is His very essence. This deserves to be called the highest revelation so far vouchsafed to a divinely-illuminated soul. From Love, all beings are born and by *Love-* all created beings live and into Love, they all enter on leaving this earth. All the succeeding centuries of wonderful progress in science and philosophy have not been able to outgrow this *finding* of the Rishi of this Upanishad, that *Brahman is Anandam.* The author of the *Brahma Sutras* unequivocally declares that *Ananda May a* of Taittiriya Upanishad is the Brahman, the Blissful, the Supreme Self.

This Upanishad is divided into three parts called *Vallis, i.e.* Creepers. **The first Valli (called the Siksha** Valli) is more archaic and appears to be primarily a treatise of the forest school and is not of much vedantic importance.

The **second Valli called the Brahmananda Valli** constitutes the scriptural basis of the Vedantic doctrine of Panchakosas, the five sheaths, develops the conception of Brahman as Love and extols the bliss of Divine Communion

over all other forms of happiness. The Rishi realised that behind matter, there was a subtler and higher reality, *viz.,* life and behind life he realised a still higher and higher reality. Thus, step by step, he rose from the conception of matter to that of life, from life to sensorium, from sensonum to understanding and from understanding to Ananda (bliss) which is the highest Reality. These various stages make a wonderful and glorious gradation, a holy hierarchy, for the perfection of humanity in the sonship of divinity—the material *subserving* the mental, the mental *subserving* the moral, the moral *subserving* the spiritual, the spiritual *subserving* the eternal.

* These graduated conceptions are known in the Vedantic language as the *Panchakosas* or the five sheaths in which the human entity or the ego, the partial and finite reproduction of the Supreme Self, is encased (Please see Chapter x, *supra*}.